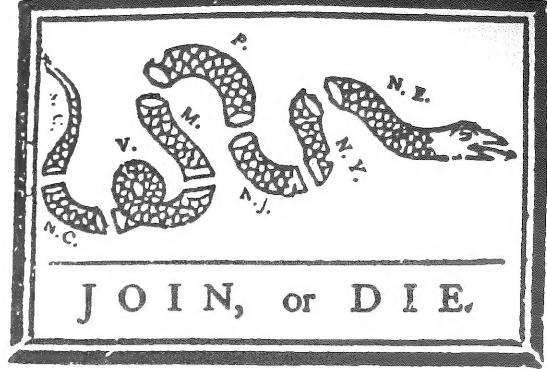
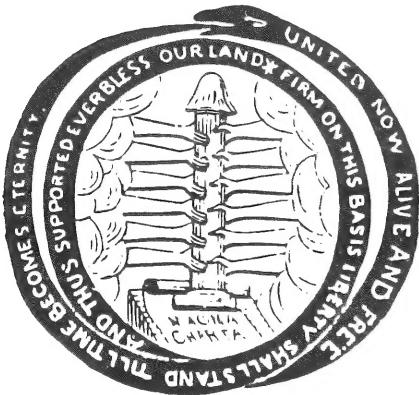


# THE OCCULT FRANKLIN

by Solange Hertz



The fractured rattlesnake pictured above is easily recognized by students of American history. It was designed by Benjamin Franklin at the time of the Albany Congress (the issue then at stake being joint action against the Indians rather than the British), and first appeared in Franklin's "Pennsylvania Gazette" on May 9, 1754. As the Revolution got under way, the reptile proliferated everywhere in various popular forms, landing even on an early naval flag, and others. The rattlesnake was a Franklin favorite as a political emblem, and by 1774 it had evolved into a symbol of American unity, for its fragmented sections had then not only joined, but its tail had got in its mouth:

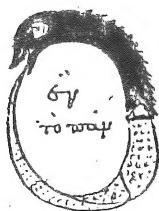


That the serpent came to represent a land originally discovered and colonized in the name of Christ the King by Christendom's Catholics - some of them canonized saints - proves the struggle on this continent has never been one of flesh and blood, but against the powers of darkness in the very highest places. Evidently, when the Immaculate Virgin of Guadalupe appeared to the Indian Juan Diego in the Spanish west in 1631 and promised to destroy the cult of the serpent there, the ancient dragon had nowhere to go but east, where he found more hospitable quarters among usurpers and heretics. Settling incognito in spots like his famous Green Dragon Tavern in Boston, he was free to get on with his Revolution with the help of Ben Franklin and his cronies, and did so.

He was incognito, of course, only to the ignorant, for by the time his tail reached his mouth he was quickly recognized by those in the know as the age-old Ouroboros, Alchemy's symbol of eternal perfection. There is an alchemical figure

in the Leyden Papyrus dating from 250 A.D., called "Cleopatra's Gold-Making" which features him prominently, circling the Greek motto *εν τῷ πάντῃ*, "One is All," to which Americans may easily trace their well-known E Pluribus Unum, super-catchword of the man-made unity imposed on them in 1776.

Here he is:



From the beginning this old serpent was rightly named Lucifer, the "Light-Bearer," for he is the source of the "false light" which the Blessed Virgin later told us at La Salette would soon "illumine the world," causing "extraordinary wonders every place because the true faith will be extinguished." Has not every spiritual master since St. Paul warned that the devil is most to be feared when he transforms himself into an "angel of light?" (2 Cor. 11:14). In what other guise can he hope to supplant Him who declared, "I am the light of the world!" (John 8:12).

The light the serpent offers can only be the light of his own tremendous natural knowledge, for he is forever cut off from the supernatural world of grace and the Light of the Holy Ghost; but this knowledge which he retains in his fallen state is incomparably beyond what the most learned human scientist can acquire by his own efforts, and it can be spiritually transmitted - with God's permission. It comprises a cosmic understanding of natural forces and how they operate, together with detailed angelic grasp of the most hidden properties and constituents of all forms of matter and/or energy. The Book of Job tells how the devil has "gone round about the earth and walked through it" (1:7), and the Gospels confirm the power God allows him over nature.

Satanic natural knowledge is the primordial Gnosis the serpent offered Eve, when he persuaded her that by its light alone gods can be made here below without help from above. This makes Satan not only father of lies, but father of all so-called Illuminati or "enlightened ones" peddling freedom and salvation through science rather than through the Redeemer who tells us, "Without Me, you can do nothing!" (John 15:5). Knowing our weakness, God so far has restrained the serpent from putting his full intellectual arsenal into our hands, but at La Sallette our Lady warned that because of man's sins, in 1864 "Lucifer, together with a great number of devils" would be loosed from hell and "little by little will abolish the faith." She prefaced this statement by saying that the Pope must "beware of miracle workers, for the time has come for the most astonishing wonders to take place on the earth and in the air."

It would be foolish to look for miracles in the Catholic sense. The wonders our Lady speaks of can only be marvels of the natural order. They will be scientific, in the deepest and truest meaning of the word. Didn't the great Bossuet say, "The very things God has revealed happen in ways we could never have foreseen?"

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It was to this end that Lucifer taught men Alchemy as part of witchcraft, as the Fathers of the Church declare, for despite all attempts to present these as contraries, there remains an intrinsic relation between science and occultism. Albert Pike, high priest of the Luciferians, knew whereof he spoke when he said, "At the bottom of magic . . . was science!"

The occult liturgist Aleister Crowley was on solid ground when he "resolved that my Ritual should celebrate the sublimity of the operation of natural forces without introducing disputable metaphysical theories. I would neither make nor imply any statement about nature which would not be endorsed by the most materialistic man of science. On the surface this may sound difficult; but in practice I found it perfectly simple to combine the most rigidly natural conceptions of phenomena with the most exalted and enthusiastic celebration of their sublimity." Thus may the "God of creation" - prince of this world - be exalted without reference to the Creator of this same creation!

The psychic researcher Sir Oliver Lodge furthermore saw back in 1913 when addressing the British Association: "I am one of those who think that the methods of science are not so limited in their scope as has been thought; that they can be applied much more widely, and that the psychic region can be studied and be brought under law, too." And Sax Rohmer comments, "Certainly we are better equipped today, in some respects, for exploration, than were the ancients. Could we but establish links between the exact sciences thus far rendered exact -- and those at present termed occult, great progress would shortly be recorded." He would no doubt be gratified at the number of such research projects now carried on with public funds. Hasn't the Church ever warned us that the devil uses the same natural means to concoct false apparitions and other spiritism that science uses to produce its wonders on the material level? Although requiring divine permission, even diabolical possession is a merely natural phenomenon.

Schoolchildren are therefore rightly taught that modern sciences sprang from Alchemy and the occult arts, yet they are led to believe the association between them dissolved long ago, and that science inherited only a strange collection of flasks and retorts, or at most some primitive lab techniques. They are not told that the underlying philosophy remains unchanged. Nor are they told what the Great Work, the Magnum Opus secretly carried on by alchemists boiling and bubbling their brews and powders, actually was: the total regeneration of mankind by purely natural means, without reference to God or His supernatural economy. In negative terms it is the destruction of the Church. Yet, if modern science inherited anything at all from Alchemy, it is precisely the Great Work, no longer pursued secretly in dark corners, but now engaged in openly with unparalleled fervor by neo-alchemists all over the earth. As our Lady said, "Little by little they will abolish the faith," simply by shifting its attention slowly but surely from the eternal things which are not seen to those temporal ones which are not only seen, but are now measured, manipulated and channeled into unheard of uses for pleasure and profit to the exclusion of God.

Like science today, Alchemy had its innocent side, taken seriously even by devout churchmen, intent primarily on a better understanding of God's creation or bettering the lot of their fellows. At least it was accepted as a fact of life by the Church. A treatise on the

subject is attributed to Pope John XXII, who nevertheless issued the Decretal Spondent quas non exhibent against its illegal practice. Rooted in philosophy, Alchemy's declared purpose was compatible with orthodoxy, for by seeking to perfect matter and its relation to the spiritual world, it could be directed to a right ordering of reality. Pope John's consistorial advocate considered Alchemy a true art, holding that alchemists do not sin as long as they attribute their power to God, an opinion approved by many later canon lawyers.

This view was held as late as 1949 by Dr. F. Sherwood Taylor in The Alchemists, Founders of Modern Chemistry: "Its philosophy aimed at the unification of all nature in a single scheme, the author of which was avowed to be God. The attitude of the alchemist was a religious one. His view was hierarchical: he ranged the substances of which the world was composed in grades of worthiness. The angels were worthier than man; man, than the animals; animals, than plants; plants, than the elements; the fifth element was worthier than the others; fire, than air; air, than water; water, than gold; gold, than the other metals. The changes in nature were thought of as exaltations or degradations of that scale."

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Unfortunately Alchemy had its darker side, whose findings were never put into the hands of the mob like some products of its modern labs. From time immemorial it remained open to inspirations inconsistent with faith. Its very name al-chemia or "the black earth" was a synonym for the "Egyptian art," Khem being the ancient name for Egypt. It was, in other words, the Hermetic philosophy in practice. It could be called experimental gnosticism, the implementation under controlled conditions of the Secret Doctrine inherited from Cain and passed on to the Cathars and Albigensians of every age by the Hebrew kabbalists. Revealed only to carefully chosen adepts, it was habitually veiled in elaborate symbolism to escape the lawful authorities. By the 14th century many ecclesiastics were tried for practicing alchemy, often combined with charges of heresy. In 1323 all Dominicans not renouncing the art and burning their books within eight days were declared excommunicate. Thereafter Alchemy had a bad name, but its progress was not checked.

The "Khem" of Alchemy carried overtones of the Greek word Xυείχ, which referred to the casting of metals. This fitted the popular conception of an alchemist as some harmless old wizard who spent his days trying to make gold from the hypothetical "philosopher's stone," or longing to re-capture his lost youth by concocting the "elixir of life." Such illusions were encouraged by the craft, inasmuch as they provided ready pretexts for cozening countless Christian monarchs and nobility into subsidizing laboratories. The Holy Roman Emperor Rudolf of Hapsburg supported whole stables of alchemists and dabbled himself, abetted by his unsavory Jesuit confessor Fr. "Zani" Damiano, executed by the Inquisition in 1616 for heresy and occultism. There were also many quacks, like the notorious Dr. John Dee and Sir Edward Kelly who took in Queen Elizabeth. Still, even the great St. Thomas Aquinas had addressed himself to the problem of whether gold produced by alchemy could be sold as real gold, and he had concluded it could, provided it really possessed the properties of gold. Today his conclusion remains valid for any artificial or synthetic product.

Needless to say, the "gold" alchemists were really after was not the metal we know, but the perfect substance, Prime Matter in solid form, whose liquid form was the celebrated "Elixir." Its symbol was the sun, Ormuzd, the god of Mithraism, of Gnosticism -- and of Freemasonry. Thus "was created the jargon of alchemy," writes Grand Commander Pike in Morals and Dogma of Freemasonry, "a continual deception for the vulgar herd, greedy of gold, and a living language for the true disciples of Hermes alone!"

This living language, largely derived from the Kabbala, thrives now as the sacred tongue of speculative Masonry, into which Alchemy injected itself via the Rosicrucians, "true disciples of Hermes" who comprised the Society of Alchemists formed by Christian Rosenkreutz at the Hague in 1459. Under orders to maintain secrecy for 200 years, they nevertheless acquired powerful affiliates, particularly in Germany, and eventually the art spread to England, where even the scientist Robert Boyle, a professing Christian and father of "Boyle's Law," established an alchemical society at Oxford. The archeologist Elias Ashmole and the celebrated Isaac Newton assisted in the project, for which a Rosicrucian from Strasburg came to lecture, with John Locke and Christopher Wren enrolled as pupils. Ashmole, whose "Astrological and Hermetical Association" permeated Europe and reached its zenith in 1675, had become a Mason in 1646, with Newton very probably doing likewise in due time.

It was Newton, says Bernard Fay in Freemasonry and Revolution, who made possible the great Masonic crusade of the 18th century now known as "the Enlightenment," which produced

not only our American Revolution, but all the others, including the Industrial one. By proposing his cosmic theory, which became a veritable cult among the intelligentsia, Newton united scientific astrology, pantheism and deism all under the same banner. As "science" they have marched together ever since.

Fay, who disclaims knowing whether or not the Jew Albert Einstein, the "new Newton," was ever a Mason, nevertheless points out that whole pages of his personal credo as enunciated in his Religion and Science are in perfect accord not only with Judaism, but especially with the Rosicrucian founders of modern Masonry, who saw religion as a kind of enthusiasm for the wonders of nature. Others allege that Einstein's space/time continuum lay concealed for centuries in the obscure language of the eighth tablet of the Emerald Tablets of Hermes Trismegistus, legendary founder of Alchemy, where it can be deciphered today by the initiate.

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The foundation of the Grand Lodge of England, whereby Free and Accepted Masons officially merged with the Alchemical Society of the Rosicrucians, took place in London on June 24, 1717. The seven founders, all prominent alchemists, were the naturalist Jean-Theophile Desaguliers, a close friend of Newton's, who had been named Chaplain to the Prince of Wales by George II; the libertine Scotch clergyman James Anderson, Oxford graduate and preacher to the king; plus George Payne, James King, a certain Calvert, Lumden-Madden and Elliott. According to an Italian Masonic document which came to light in 1945, these men offered Masonry the advantages of their widespread wealth and influence, in return for which they were able to shelter their alchemical researches behind the respectable facade of the Fraternity.

It was a congenial alliance. "Freemasonry and alchemy have sought the same results," says Mackey in his Encyclopedia of Freemasonry, "and they have both sought it by the same method of symbolism. It is not, therefore, strange that in the eighteenth century, and perhaps before, we find an incorporation of much of the science of alchemy into that of Freemasonry."

Indeed not. The aforementioned Fr. Damiano wrote in his "memoirs" that once while listening to the Emperor voice his aspirations concerning the Great Work in the imperial apartments, "Without thinking, I heard myself murmur, 'So mote it be!' The Emperor looked at me in astonishment, realizing that I had spoken the magical formula adepts use when invoking the higher powers." He would have been even more astonished had he been able to hear a future Pope of the Roman Catholic Church, Paul VI, use this now well-known Masonic phrase not once, but twice in the course of a speech he delivered before the assembled body of the United Nations of the World on October 4, 1965 A.D.

In the Great Work, of course, gold-making was the merest preparatory maneuver. As Pike explains, "The Great Work is, above all things, the creation of man by himself; that is to say, the full and entire conquest which he effects of his faculties and his future. It is, above all, the perfect emancipation of his will, which assures him the universal empire of Azoth, and the domain of magnetism, that is, complete power over the universal Magical agent. This Magical agent, which the Ancient Hermetic philosophers disguised under the name of 'Prima Materia,' determines the forms of the modifiable Substance; and the Alchemists said by means of it they could attain the transmutation of metals and the universal medicine."

Although "occult," the Great Work is in no sense un-natural in the means it employs. On the contrary, it demands man's total descent into the natural. Alchemy has never pretended to create anything out of nothing. It will not admit that even God can do that, for God must "evolve" like the rest of the universe. Pike quotes Bl. Raymond Lull, who postulates that even to make gold, one must start with some gold, for "Nothing is made out of nothing." The regeneration of man Alchemy seeks through the perfection of matter is a glorification of matter, in complete accord with classical Marxism and the false theory of evolution on which Communism depends.

"Magic," writes Masonry's mystical theologian J.D. Buck, "contemplates that all-around development which, liberating the intellect from the dominion of the senses and illuminating the spiritual perceptions, places the individual on the lines of least resistance with the inflexible laws of nature, and he becomes nature's co-worker or hand-maid. To all such, Nature makes obeisance, and delegates her powers, and they become Masters."

Rather, they become God, for Buck blasphemously contends, "In the Early Church, as in the Secret Doctrine, there was not one Christ for the whole world, but a potential Christ in every man. Theologians first made a fetish of the Impersonal, Omnipresent Divinity; and

then tore the Christos from the hearts of all humanity in order to deify Jesus . . . The hand of Providence is always a human hand. Humanity is both the vehicle and the agent of what man has called the Providence of God. Humanity in toto, then, is the only Personal God; and Christos is the realization, or perfection of this Divine Persona, in Individual conscious experience. . . . It is far more important that men should strive to become Christs than that they should believe that Jesus was Christ, etc. etc."

Buck proves himself a true alchemist when he states, "Man's knowledge and power are no longer confined to, or circumscribed by, the lower plane, or the physical body: but, by transcending these by Regeneration and becoming perfect in Humanity, man attains Divinity. In other words, he becomes CHRISTOS. This is the meaning, aim and consummation of Human Evolution; and this Philosophy defines the one-only process by which it may be attained. The Perfect Man is Christ: and Christ is God."

Thus spoke the Serpent to Eve, explaining how she could become God through her own natural efforts. That such highly heretical doctrine is now heard even from Catholic pulpits in the United States shows how thoroughly the Ouroboros introduced by Benjamin Franklin has anchored his Great Work in American minds. Swallowing his tail at an ever faster rate, he is bent on making us believe that this is the way to transform ourselves, into an ever higher form of something already inherent within us. He says the Great Work works.

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"If you would study the secrets of Alchemy," nevertheless warns Albert Pike, "you must study the works of the Masters with patience and assiduity. Every word is often an enigma; and to him who reads in haste, the whole will seem absurd. Even when they seem to teach that the Great Work is the purification of the Soul, and so to deal only with morals, they most conceal their meaning, and deceive all but the Initiates." The Great Work is also social and political.

There has hardly been a more devoted student of Alchemy than Franklin, who was well aware of the real aim of the Work. A leaflet distributed by the Christophers in March, 1975 featured the following Prayer composed by him: "God grant, that not only the love of liberty, but a thorough knowledge of the rights of man, may pervade all the nations of the earth, so that a philosopher may set his foot anywhere on its surface and say, 'This is my country'." And this is followed by a truly singular rendition of the first verse of Psalm 126: "If the Lord does not build the house, in vain the masons (!) toil." Let him who reads understand where and by whom the dream of a man-made world government is nourished.

Franklin's religion does not have to be conjectured. Not only do we know he assisted David Williams in his Apology for Professing the Religion of Nature (complete with liturgy!), but he also left in writing his own "Articles of Belief," a document conveniently overlooked by those who would regard him as a Christian. Stirred by Newton's novel theories of the universe, he espoused the cosmic spiritualism of Alchemy based on hierarchies, much as described by Dr. Taylor.

He says furthermore, "I cannot conceive otherwise than that he the Infinite Father expects or requires no Worship or Praise from us, but that he is even infinitely above it. But, since there is in Men something like a natural principle, which inclines them to DEVOTION, or to Worship of some unseen Power; and since Men are endued with Reason superior to all other Animals, that we are in our World acquainted with: Therefore I think it seems required of me, and my Duty as a Man, to pay Regards to SOMETHING.

"I conceive then, that the INFINITE has created many beings of Gods, vastly superior to Man, who can better conceive his Perfections than we, and return him a more rational and glorious Praise. . . . It may be that these created Gods are immortal; or it may be that after many Ages, they are changed, and others supply their Places. . . . It is that particular Wise and good God who is the author and owner of our System, that I propose for the object of my praise and adoration. For I conceive that he has in himself some of those Passions he has planted in us," and Franklin concludes from this that his God might like some praise after all. "Let me then not fail to praise my God continually, for it is his Due, and it is all I can return for his many Favours and great Goodness to me."

Clearly this created God with human passions, one among many, who made man merely one of the animals, is not the God of the Christians, but only Franklin's. Bernard Fay notes, "It is difficult to affirm that Franklin's credo was the Freemason's credo; but it is clear

that it was a Masonic creed," corresponding "more exactly than any other to the tendencies of Freemasonry and to the phraseology which Desaguliers and Anderson utilized in their 'Constitutions of the Free-Masons.'" And we might add, corresponding to the tendencies of the dawning space-age: "This Masonic religiosity, as found in Desaguliers and Franklin, did not intervene as a conservative element in society, but as a ferment of transformation," precisely the stuff of the Great Work, now carried on in the New World as in the old.

Like all sophisticated Gnostics of any age, Franklin publicly supported the prevalent religion. Using the handy, ambiguous language of Masonry, his utterances are often accepted as orthodox Christianity by believers or half-believers, but interpreted correctly enough by the initiated. Franklin was a member in good standing of the Presbyterian Church and never missed a sermon of the young liberal Rev. Hemphill, who seldom mentioned God. When despite Franklin's defense Hemphill was evicted by his frustrated congregation, Franklin joined the Anglican Church.

He seldom attended their services, but when the famous preacher George Whitefield brought the "Great Awakening" to America, Franklin became one of his most ardent supporters. This led many to believe he had suffered a conversion, but Fay remarks wryly, "The support given by Franklin was only a Masonic support conforming with Masonic doctrines and the spirit of Desaguliers," - indeed an early form of Marxist dialectics in action, for, "It is true Whitefield converted the crowds, but wherever he preached the parishes became detached from their pastors; wherever he passed, the life of the Church was disorganized," and the work of revolution furthered. As for Franklin, he said he saw "a positive advantage in the existence of many different churches, for that created competition, and after all, competition was good for every kind of trade."

He seems to have believed in some sort of immortality, if we are to credit the famous Epitaph he wrote for his tombstone: "The body of Benjamin Franklin, Printer, like the cover of an old book, its contents torn out and script of its lettering and gilding, lies here food for worms. Yet the work itself shall not be lost, for it will, as he believed, appear once more in a new and beautiful edition, corrected and amended by the Author." This is no Christian Resurrection of the body, glorified through the Son of God. The immortality he expects would be only natural, a re-incarnation into another body of some kind. The "work itself," as Franklin calls himself, is subject only to alchemical transmutation according to the alchemical maxim known to every neophyte: "No generation without corruption."

That Franklin recognized no extra-natural forces is easily proved by a celebrated anecdote. In England at a party at Lord Shelburne's, Fay relates, "there were a number of scholars from both the continent and England, some able ministers who succeeded in purifying God, such as Priestley and Price; other churchmen who were expert in avoiding God, like the Abbé Morellet of France who ministered to courtesans and atheists." Franklin and the Abbé were conversing, "about the Bible and Christ, and Franklin, half-smiling, said that the Biblical miracles no longer seemed like miracles to him, that he could calm the waters quite as easily as Jesus Christ. The Abbe was too polite to contradict him but too educated to believe the statement. . . .

"Franklin sensed what was going on in his mind, and calling the company together, they went to the pond. A slight breeze was ruffling its surface with a thousand tiny ripples, and Franklin slowly encircled it while the party waited in a curious silence. Then, raising his staff abruptly, Franklin whirled it three times above the water and inscribed some magic hieroglyph in the air. With a wave of his hand, Franklin then turned to the company and showed that the water was calming down.

"In a few moments the pond was as glassy as a mirror and a vague light glimmered over the immobile watery surface. The spectators stared at each other without knowing what to think. Then they surrounded the doctor, overwhelming him with compliments and adulation, but he escaped from them and disappeared down a shady walk, still conversing with Morellet. He leaned on his cane heavily and laughed softly. The Abbé was frankly mystified, so Franklin then showed him that his staff was hollow and that he had filled it with oil. It was this oil, spread over the water, which had stilled it. A hedge fortunately hid them from the others, for the Abbe burst into a clear peal of laughter which was joined by Franklin.

"They laughed all the more when they saw through the twigs that the party was still standing by the pond, fearfully exclaiming over the event. Franklin's miracles were the delight of the crowd, and deeply appreciated by the philosophers and Masons, for they enlightened humanity and made for progress. All the lodges of France and England sang the praises of their illustrious brother."

Disbelief in the miraculous explains Franklin's presence at the opening of the first Unitarian Chapel founded in England by Theophilus Lindsay, which became the meetingplace for liberal reformers hoping to replace "outworn" Christianity by scientific truth, and where the aforementioned Joseph Priestley, discoverer of oxygen, was one of the clergy. Another companion of Franklin's at this event was his close friend Francis Dashwood, Lord Le Despencer, who had asked his help in revising the Church of England's Book of Common Prayer. Franklin himself tells us of the happy days he spent at the estate of this notorious libertine and student of the occult, who all the while supporting the village curate, was said to celebrate black Masses amid the ruins of an old abbey, officiating as "Prior" to a community known as "the mad monks of Medmenham." His Lordship's American friend says of him, however, "But a pleasanter thing is the kind countenance, the facetious and very intelligent conversation of mine host, who having been for many years engaged in public affairs, seen all parts of Europe, and kept the best company in the world, is himself the best existing!"

He and Franklin "decided that the prayer-book was entirely too long," writes Sydney George Fisher in The True Benjamin Franklin. "Its prolixity kept people from going to church. The aged and infirm did not like to sit so long in cold churches in winter, and even the young and sinful might attend more willingly if the service were shorter. . . . All references to the sacraments and to the divinity of the Saviour were, of course, stricken out and short work made of the Athanasian and the Apostles' Creed. Even the commandments in the catechism had the pen drawn through them, which was rather inconsistent with the importance Franklin attached to morals as against dogma. But both editors, no doubt, had painful recollections on this subject; and as Franklin would have been somewhat embarrassed by the seventh,\* he settled the question by disposing of them all." The Te Deum and the Venite were both deleted. "The beautiful canticle 'All ye works of the Lord' . . . was entirely marked out. As this canticle is the nearest approach in the prayer-book to anything like the religion of nature, it is strange that it should have suffered."

Strange, too, that the only phrase Franklin asked Le Despencer to omit from his first Preface was the description of the Old Testament as "a Jewish book very curious, perhaps more fit for the perusal of the learned than suited to the capacitys of the general illiterate part of mankind." His reasons for this, who knows? Although eventually he wrote only the final Preface, in America the work - purged of all references to king and parliament - became known far and wide as "Franklin's Prayer Book," doing much to strengthen his image as a believer.

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The popular scientific writer Roger Burlingame coined the phrase, "America was discovered; the United States was invented." He meant only to illustrate the distinction between a principle and its application, but the eyes of faith see deeper than that: America is the creation of Almighty God and can indeed only be discovered, whereas the United States, being a mere contrivance, can qualify only as a human invention. Mistaking one for the other has disastrous consequences, for contrivances may fall apart without warning, as the United States nearly did during its so-called Civil War and may do now by internal collapse.

Catholics who mistake the United States for God's America may furthermore easily fall into a heresy, formally defined by Pope Leo XIII as Americanism. Basically, it is naturalism in American dress, and it accommodates itself to all the ideals of the Enlightenment. French radicals of the last century expected it then to produce a major schism in the Church under the able leadership of Catholic bishops in the United States, some of whom even dared preach Americanism to Europe. It was a threat, apparently, which drove Leo XIII to approve of democracy in practice, if not in principle, rather than antagonize the enemy.

"But over there in America," wrote Emile Zola, "what fertile virgin soil for a triumphant heresy! How easy to see a Bishop Ireland one fine day lift the banner of revolt and become the apostle of the new religion, A RELIGION RELEASED FROM DOGMAS, MORE HUMAN, THE RELIGION WE DEMOCRATS ARE WAITING FOR!"

The United States had been only too well prepared for such regrettable leadership. Like Franklin, most of its Founding Fathers were not Christians. Although they often made references to the Deity, the God they invoked was their God, the alchemical God of nature in Christian dress. In fact the most influential among them were not so much deists as thoroughgoing pantheists, for, being avowed rationalists, they looked for divinity only in nature. Themselves products of the Enlightenment, they could hardly have been anything else.

\* The sixth commandment in Catholic catechisms.

In Alchemy a Green Dragon signifies the Great Work in its beginnings, and it cannot have been coincidence that the Revolution was planned and carried out by men who met regularly in a Boston tavern of that very name. So diligently did they promote the serpent's cause that America today finds herself immersed in a sea of neo-Gnosticism so pervading and controlling her moral, intellectual and political life that, by comparison, the Albigensian heresy which once ravaged the whole of Christendom now looks like a harmless childhood disease. God preserve us from the Red Dragon, alchemical sign for the Great Work in its completion!

End of Part One



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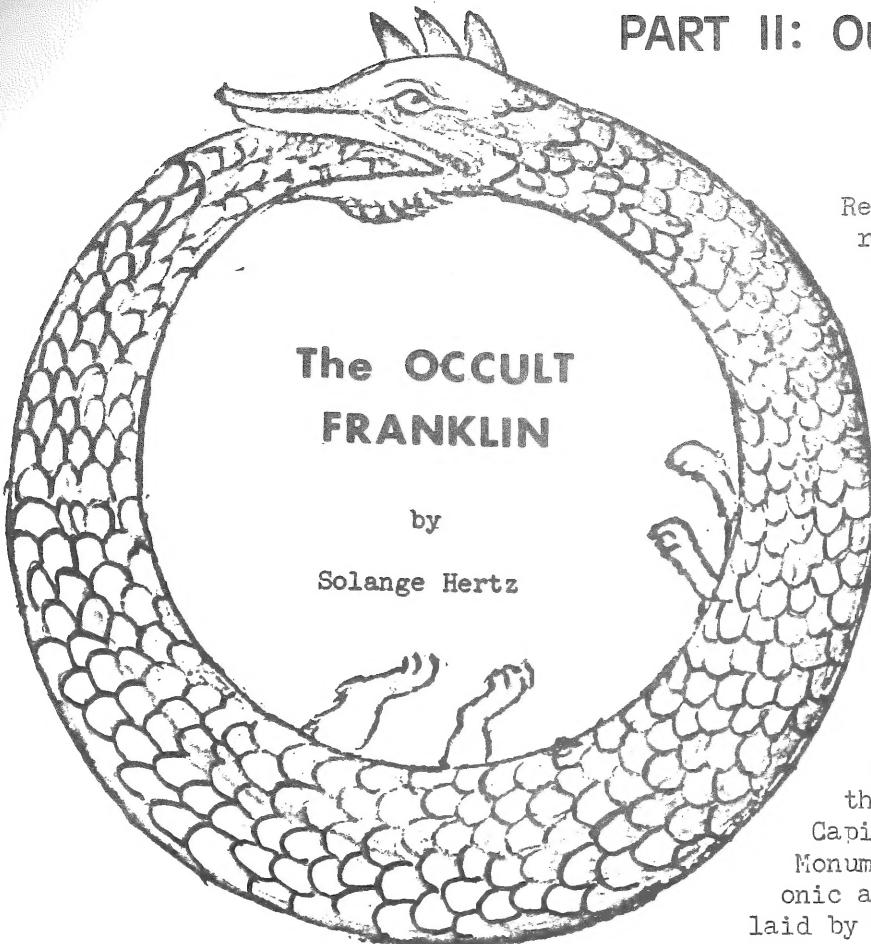
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## PART II: Our State Religion



Any citizen doubting that the Old Religion of the alchemists is the state religion of the U.S. need only make a pilgrimage to the nation's capital, beginning with the Prayer Room established in the Capitol by joint resolution of Congress in 1954. He will find there for his devotion a small central altar flanked by two seven-branched candelabra, above which rises a stained glass window showing George Washington kneeling. Below the Father of his country is the Great Seal of the United States. Above him is the truncated pyramid surmounted by the eye of Horus which constitutes the seal of Masonry and the Illuminati.

A Masonic Service Association pamphlet informs us that the capital's three most important monuments - the Capitol, the White House and the Washington Monument - were "all three begun under Masonic auspices; all three had cornerstones laid by Masonic hands; all three have Masonic associations which are a part of history, and the first of its forty cornerstones marking the boundaries

of the District of Columbia. . . was also Masonically laid." The famous James Hoban, architect of the White House, also happened to be the first Master of Federal No. 1, Grand Lodge of the District of Columbia. A second cornerstone was laid on July 4, 1851, when construction began on the Senate and House wings. We are told, "Deposited in the cornerstone was a composition handwritten by Daniel Webster; in it he stated that the stone was laid by the President of the United States and the Grand Master of Masons." The third cornerstone was likewise Masonically laid on Sept. 18, 1932 beneath the east steps, and contained a copper box filled with Masonic relics and records.

Lest Catholics think they had no part in these rituals, we must note that the Archbishop of Baltimore's Masonic brother Daniel Carroll was present at such occasions in an official capacity. His cousin, Charles Carroll of Carrollton, quite gratuitously in his nineties took part in the Masonic ceremony inaugurating the nation's first railroad, the Baltimore and Ohio, on July 4, 1828 by turning the first bit of earth with a silver spade. He remarked on the occasion, "I consider this among the most important acts of my life, second only to my signing of the Declaration of Independence, if second even to that!" - so clearly did he see how indispensable scientific progress was to the great work of democracy.

"Throughout the Colonies," says another Masonic pamphlet, "Masonry was everywhere active, indirectly as an Order, but directly through its members, in behalf of a nation 'conceived in liberty and dedicated to the proposition that all men are created equal'; which is one of the basic truths. It was not an accident that so many Masons signed the Declaration of Independence, or that Washington and most of his generals were members of the Craft. Nor was it by mere chance that our first President was a Mason, sworn into office on a Bible taken from a Masonic Altar, by the Grand Master of New York. Such facts are symbols of deeper facts, showing the place and power of Masonry in the making of the nation. Along the Atlantic coast, among the Great Lakes, in the wilderness of the Middle West, in the far South and the far West, everywhere, in centers of population and in little

Upper Rooms on the frontier, the Lodge stood alongside the Home, the School and the Church."

As the "Old Charges" of Masonry declare, the only religion recognized by Masonry is "that natural religion in which all men agree." One of their "Short Talk Bulletins" points out that the signers of the Declaration believed in God, but, "He is no sectarian God; He is the Father of all men; He is the energizing and controlling force of the universe." This is clearly not the Creator, yet, "It was that concept of Deity which Masonry adopted as early as 1723 in Anderson's Constitutions." Regarding the U.S. Constitution we read: "That 31 Masons of 55 Deputies had the fundamental teachings of the Fraternity in mind when they labored to produce a fundamental law to act as a cement never to give way, between Peoples and States of greatly varying size, power, wealth, industry, climate, ideas and ideals, is not only understandable - it was inevitable." Thus were all souls in God's America forced to "meet upon the level and part upon the square" of defined Masonry, whether they realized it or not.

The new state religion depended vitally on the Bill of Rights to keep its footing among a population still militantly Christian, especially on the first, fourth and fifth amendments. These guaranteed free exercise of any religion, including the necessary freedom of speech and press and the right to assemble, in order that falsehood might be propagated along with truth; no searching without proper warrants; and indictments for capital crimes only by a Grand jury. Our informant says that without such curbs, "An agent of a government not restrained from interfering with free speech could visit our Lodges, accuse any of us of prohibited speech, and arrest and punishment would follow," whereas, sheltered by the Bill, "In nearly 16,000 Lodges in the U.S., Freemasons peaceably assemble as often as they desire," and, "No civil authority may arrest a Freemason, throw him in jail, punish him in any manner, for being a Freemason," as was still possible in Christian Europe until recently.

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We are told, "Freemasonry is not, per se, a religion. It is religion in the abstract." It nevertheless manifested all the characteristics of "a" religion very early, even a trinitarian one, for curiously enough its theological virtues are three: Liberty, Equality and Fraternity. And these are ordered in turn to three human goals: life, liberty and the pursuit of happiness. We cannot help but wonder whether Masonry is not the mirror-image of something else.

In America Masonry produced its own trinity of persons quickly enough: George Washington, Benjamin Franklin and Thomas Jefferson, who stand today at the apex of an elaborate secular mythology. Washington, popularly known as "Father of his country," was apparently designated to fill the role of a Jovian God the Father. This is a bit of a joke among Virginians, who have always been closer to his extensive personal activities; but in any case it is as Father that Brumidi blasphemously depicted him, swirling in majesty among the splendors of the new heavens on the dome of the U.S. Capitol and lording it over an assembled revolutionary iconography where Franklin figures prominently, deep in conversation with Minerva.

Even on earth the atmosphere surrounding Washington was ultra-Masonic, as Masons themselves avow. All the staff officers he trusted were Masons, as were the leading generals. We have Lafayette's word that, "After I was made a Mason, General Washington seemed to have received a new light. I never from that moment had any cause to doubt his entire confidence. It was not long before I had a separate command of great importance." Anyone tempted to minimize Washington's serious connection with the Craft need only read J.F. Sachse's Washington's Masonic Correspondence, based on letters in the Library of Congress.

The young, dynamic Thomas Jefferson falls easily into the role of the "Holy Spirit" of America's new age. Although records of his initiation have not been found, he too is claimed quite rightly by Masonry. In close contact with the most radical intellectuals of the Enlightenment abroad, even the most disreputable, he breathed life visibly into the democratic scriptures then being penned, tracing with his own august finger the words of the Declaration of Independence -- not to mention a vast personal correspondence. Jefferson was a kind of super-Mason, said to have been a high-ranking member of the Illuminati who directed the Great Work from above, and who formed his intimate acquaintance. Not only propagating their doctrine by writing, he contrived to have their insignia engraved secretly on the reverse of the

Great Seal of the United States. By 1933 the Work had progressed to the point where Franklin Roosevelt, his spiritual descendant in the Presidency, could commemorate the New Deal by having the insignia printed on the one-dollar bill in plain sight without the slightest opposition. As we saw, twenty years later it occupied the place of honor in the Capitol Chapel.

Although by far the oldest of the trio, to Benjamin Franklin must be accorded the place of "Son." Not only was he in the United States "in the beginning," but in a very real sense the United States was made through him. Certainly without him was made little or nothing that was made. In him the Great Work took on flesh, as it were, and became readily visible to all for the first time. Where the personally ambitious and money-loving Washington tended to be pedestrian and sanctimonious, and Jefferson preoccupied with words, ideas and sketches, Franklin concentrated on action. As we shall see, he fulfilled for Democracy a function very like the one Lenin performed for Communism. He put the Great Work to work, and to as many as received him, Franklin gave the power of becoming sons of his God.

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It would be difficult to overrate the natural genius of this extraordinary man. In his Epitaph he calls himself a printer. And so he was, printing playing much the same role in his life that gold-making played in Alchemy. By its means he put together the first controlled press in America, his "Pennsylvania Gazette" soon heading a whole network of subsidiaries throughout the Colonies like the "New York Journal," the "Boston Gazette," and myriad lesser breed.

These constituted a Masonic press, staunchly anti-Papist and preaching its own doctrine indefatigably in political dress. Franklin was a master propagandist. It is well known how he maintained European indignation at fever pitch against the British and loyalist Americans by atrocity stories which could not get by at home, but which he circulated via his fake newspaper the "Boston Independent Chronicle," regular "reprints" of which were distributed abroad from Holland. Bernard Fay concludes it was such papers, in conjunction with taverns, the Lodges and the cooperation of certain preachers and merchants which actually fabricated the American Revolution.

No informed historian will deny that Franklin was the most unwavering and orthodox of believers in eighteenth century Masonry. His conversion was entire and sincere, his passionate adherence to its tenets having occurred long before he ever joined a Lodge. As a matter of fact, he had to use certain unethical means to get accepted, for the Philadelphia establishment comprising the Lodge of St. John of Jerusalem was openly disdainful of the popular, witty little printer, who furthermore had had the audacity to form a debating society called the Junto, in some ways a rival organization composed of small artisans and proletariat. To make a long story short, he blackmailed the Lodge into admitting him, by printing in his Gazette on December 8, 1730 a report supposedly from London claiming to expose the Masonic mysteries. "Their Great Secret," it read, "is THAT THEY HAVE NO SECRET AT ALL!"

A few weeks later Franklin was invited to join, and the Gazette thereafter published only flattering allusions to the Brothers. In 1734 he put out an American edition of Anderson's Constitutions, first Masonic book printed in America, and in 1752 planned the new Lodge building. Fay calls him "the soul of this Philadelphia Lodge, and the strongest link between all American Masons." A gifted linguist and tireless traveler, everywhere he went here and abroad, even in Holland and Germany, he seemed to leave behind him a veritable Franklin cult which canonized his jokes as it did his ideas. He served twice as Provincial Grand Master of Pennsylvania and later for two years as Worshipful Master of the famous French revolutionary Lodge of the Nine Muses, to which he introduced Voltaire. He also became a member of the French Order of St. John of Jerusalem, as well as Honorary Venerable of the Lodges of the Temple at Carcassonne and other provincial cities.

Fay believes, "Franklin's spiritual dictatorship in France would not have varied much from other French eighteenth century fads had he not been the champion of Masonry and its living symbol." There, "Through the Masons he had access to the newspapers which were officially controlled by the Government, but which were really written by the Masons and the philosophers, such as Morellet, Suard, De la Dixmerie, who were all Franklin's friends. Practically all of the French newspapers published outside of France were in the hands of the

Masons also. Franklin had his writings accepted without any trouble" by these. He excelled as a diplomat, but with this battery behind him, it is easy to see how he was able almost singlehandedly to force the reluctant Louis XVI into the fateful Franco-American Alliance against the British which must have done violence to this pious king's deepest Catholic principles, and which turned the tide for the Revolution.

Franklin's links with English Masonry had been even closer, for entwined with his Masonic activities and his publishing enterprises was a flourishing official life. Even under English rule he had risen to the position of Deputy Postmaster General of the English Post Office in America, besides representing several of the Colonies to both Crown and Parliament before the Revolution. As member of the General Assembly of Pennsylvania delegated to the Albany Convention, he submitted a plan for colonial union illustrated, as we have seen, by the first formal effigy of the Ouroboros in America. As a first consequence, he was charged with raising troops and forts against the Indians in the wilderness. For Franklin and his fellows, Indians were not souls to convert, as they had been for Columbus and the Catholic explorers, but enemies to be driven back or exterminated.

While a delegate to the second Continental Congress, he corrected the first draft of the Declaration written by Jefferson, and later was named a member of the Constitutional Convention. With the Carrolls he formed part of the Commission to Canada which hoped to spread the revolt there, and eventually was chosen by Congress as one of three to discuss final peace terms with General Howe. From 1776 to 1785 he served as Ambassador to France, from whence John Adams wrote of him, "Franklin's reputation was more universal than that of Leibnitz or Newton, Frederick or Voltaire; and his character more esteemed and beloved than all of them."

Sheer lack of space forbids dwelling on all his other activities. He formed the first real police force in the Colonies, not to mention the fire department, a public library and an academy destined to become the University of Pennsylvania, besides laboring to improve street paving and lighting and hospital services. He even took time to campaign for paper currency and to invent his celebrated "Franklin stove" and countless lesser useful devices. As we shall see, however, he was no capricious dilettante. His most widely divergent interests were but so many scattered building stones for the greater Work to which he was dedicated. "Under cover of Masonry," Fay points out, "the Philadelphia sage elaborated his philosophical system, launched his ideas, and launched himself," in truly ouroboric style. Although blessed with little formal education, Franklin was honored by the freedom of the city of Edinburgh and made a Doctor of Laws by the University of St. Andrews. Already a Master of Arts at Harvard, Yale and William and Mary at home, he was also made Doctor of Civil Law at Oxford, where he had so many intimate friends engaged like him in the Great Work.

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The organ par excellence suited to his purpose was the American Philosophical Society, founded by him thirty years before the Revolution. Riding the crest of the vogue for science unleashed by Newton's theories, the Society was designed to assemble the sharpest minds in the Colonies for the promotion of scientific discovery and useful invention. Knowing America's pathetic craving for her vanished aristocracy, Franklin determined to supply her with one of the mind, drawn entirely from herself and free of allegiances to the ancient Christendom of which the United States never formed a part.

In the aura of the Philosophical Society, Franklin the Sage becomes Franklin the Mage, foremost alchemist of the secular age. Following in the footsteps of Desaguliers and Newton, he would capture the Universal Magical Agent and expose the secret of the universe!

Pike spoke of it in the authoritative Morals and Dogma: "There is in nature one most potent force, by means whereof a single man, who could possess himself of it, and should know how to direct it, could revolutionize and change the face of the world. . . This agent . . . is precisely what the Adepts of the middle ages called the elementary matter of the Great Work. The Gnostics held that it composed the igneous body of the Holy Spirit; and it was adored in the secret rites of the Sabbat or the Temple, under the hieroglyphic figure of Baphomet or the hermaphrodite goat of Mendes."

If we are to believe Pike and the alchemists, the Holy Ghost, God himself, is nothing but a supreme natural force, which men have persisted in investing with divinity. For them, penetrating the divine secrets is merely a matter of understanding the workings of nature.

The venerated Emerald Tablets of Hermes lay down as principle that, "What is below is like what is above, and what is above is like what is below, to perpetrate the miracles of one thing." This is a direct contradiction of the revelation of the Son of God, Jesus Christ, who said, "He that cometh from above is above all. He that is of the earth, of the earth he speaketh" (John 3:31). Of what else can the Serpent speak, to whom God said, "Thou art cursed . . . and earth shalt thou eat all the days of thy life?" (Gen. 3:14).

But, objects Pike, "There is a Life-Principle of the world, a universal agent, wherein are two natures and a double current, of love and wrath. This ambient fluid penetrates everything. It is a ray detached from the glory of the Sun, and fixed by the weight of the atmosphere and the central attraction. It is the body of the Holy Spirit, the universal Agent, the serpent devouring his own tail. With this electro-magnetic ether, this vital and luminous caloric, the ancients and the alchemists were familiar."

Seen in this context, Franklin's famous experiment with a kite and a key in a thunder-storm, known to every schoolchild, takes on wholly new and portentous meaning. Now we know what he was after: the "electro-magnetic ether" of the alchemists, call it electricity, magnetism, life-force, serpent-power or what we will.

We have only Joseph Priestley's word that Franklin personally performed this risky feat, and if he did, the wonder is that he was not electrocuted, as happened to others. All we have from Franklin's pen is a detailed description of how to go about it, found in a letter to the London scientist Collinson dated Oct. 19, 1752, where he says that the suggestion he had made in France for drawing lightning from the clouds by means of an elevated rod had been successfully acted on, but that he thinks this kite idea is better. It was well known, as Fisher says, that he had "a rod erected on his house to draw down into it the mystical fire of any passing clouds, with bells arranged to warn him when his apparatus was working." The bells were in his study and caused his wife considerable uneasiness. Once he was struck senseless trying to electrocute a turkey - a bird he later proposed for our national emblem in lieu of the eagle.

He was only one of many such experimenters in his day, for "magnetism" was not only a craze among the revolutionary elite. It was the major sideshow attraction offered by wandering magicians and charlatans of all kinds on the village greens. As a matter of fact, it was one of these, a Dr. Spencer, who first acquainted Franklin with electricity in his youth. Everyone wanted to feel a shock. In Madrid Franklin's bitter rival and correspondent, the French priest-scientist Abbé Nollet, managed to electrify a whole regiment at once, and in Italy it was used as a cure for paralysis.

Franklin never wrote a book on science, but Collinson kept his letters, and when he published them in 1751 as "New Experiments and Observations in Electricity Made at Philadelphia in America," their writer immediately became world famous. After Priestley put out The History and Present State of Electricity in 1767, Franklin actually displaced Newton as first sage of the universe in the popular mind. (Long the declared enemy of establishments political and religious, Priestley deemed it healthier after the French Revolution to leave England for Pennsylvania, where he declined the chair of chemistry at the University of Pennsylvania in order to devote himself to Unitarianism.)

Franklin's fame justly rested on his resolution of the burning question of the day: Were lightning and electricity the same thing? In less than four years he demonstrated that they were, simply by showing that their characteristics were identical. He even proved this scientifically, eliminating in the process all the learned jargon concerning the "two kinds" of electricity which a century later Pike was still referring to esoterically as "two natures and a double current, of love and wrath." He called one positive and the other negative, and designated them by ordinary plus and minus signs.

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The final triumph of Alchemy seemed imminent. Fay writes, "Lightning had become a plaything for men, and Jupiter, empty-handed, had nothing to do but return to Olympus and make love with Juno. He could no longer frighten human beings." When Franklin wrote "How to Secure Houses &c. from Lightning," with lightning-rods springing up all over the Colonies, America entered visibly into the Great Work of perfecting her matter and creating the Perfect State.

"Science had invented something practical and exciting for the first time; it had made progress which all could see, appreciate and utilize. By this brilliant invention Science had reduced the realms of religion and annexed those provinces which had hitherto belonged to Faith and Prayer. In all countries and in all religions, but especially in America, where man appeared so weak before the overwhelming forces of Nature, earthquakes and electrical storms seemed to be direct and wrathful manifestations of God. The doctrines of the New England clergymen were clear on this point. . . The most liberal of them admitted that there might be secondary causes, but that thunder had only the primary cause of God and His wrath. . . The lightning rod . . . became an object of attack for many churchmen."

No Catholic priests seem to have been among them. The liberal Fr. John Carroll, later a good friend of Franklin and first Bishop in America, would hardly have countenanced such sentimental resistance. So strongly sympathetic was he to the aims and ideals of the revolutionaries that he refused to take his oath of office until Rome agreed to delete from it the episcopal obligation "to extirpate heretics." As it is, the ministerial attacks draw only smiles today, when even lightning rods are smiled at; but these churchmen knew instinctively, if for the wrong reasons, that the Enemy was at work here, and they said so.

The promethean character of Franklin's apostolate was not lost on them. The French finance minister Turgot had in fact openly acclaimed Franklin as the new Prometheus, the ancient Gnostic hero of pagan mythology canonized by Aeschylus, who defiantly stole fire from heaven and gave it to man in order to release him from the tyranny of Zeus. The Great Work had just taken a giant stride, whereby modern man was soon to be released forever from his dependence on the Christian God. By means of electricity, Alchemy would achieve its age-old double objective: complete control of the forces of nature, and the indefinite prolongation of life. Soon, at last, man would create himself.

Over a century ago Pike predicted, "It is a universal agent, whose supreme law is equilibrium; and whereby, if science can but learn to control it, it will be possible to change the order of the Seasons, to produce in night the phenomena of day, to send a thought in an instant round the world, to heal or slay at a distance, to give our words universal success, and make them reverberate everywhere." To what degree all this has already come to pass, and how closely it has kept pace with the great Apostasy, is ominous.

Soon after these words were written, transmutation of matter was accomplished in fact by Pierre and Marie Curie, and by now the electronic power locked within the atom has been ours for some time. Eugenics, exposing the secrets of human chromosomes, is expecting to transmute mankind itself into a whole new species, for the New Age must have a New Man. Alchemy has dreamed for centuries of the homunculus, the artificial man spontaneously generated from the test tube, from which may issue legions of parentless progeny all enjoying the same bestial "equality" - if only to be destroyed en masse later by some nuclear blast.

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In Satan's new creation, electricity plays the part of diabolic, material grace. By means of it he has been able to tamper with the hitherto inviolable stuff of created reality: Time. Under the false light foretold by our Lady at La Salette not only are the seasons changed, as she said they would be, but night itself has been turned into day. The natural rhythms of alternating darkness and light, with all the regularity and order that depends on them, are being relentlessly destroyed. Poetry is no more.

"Hence it is," said the great St. Peter Chrysologos, "that the sequence of day and night is so ordered that labor follows rest and rest comes after labor. Hence also the sun and moon each in turn encompasses the limits of the world, so that the sun with its recurring light may give a greater brightness to the day and the moon with its pale light may not leave the night in total darkness. Hence too the stars in their courses vary in their hour of rising, to mark the time by night and guide the traveller. Hence the seasons that come and go, and begin again to be as they are about to end. Hence seeds put forth, bud, mature, grow old, fade, die and are buried again in the life-giving furrow."

Now eating, working, playing around the electric digital clock with no curb but exhaustion, man is driven to demonic frenzy by an illusion of accelerated time, whose direct effect is not so much shattered nerves and deadened wills as the near total destruction of prayer and recollection of God and divine truths. With the very chickens laying eggs 24

hours a day, even the Holy Sacrifice of the Mass now knows no special time, despite the heavy strictures laid down by Pope St. Pius V concerning mere evening celebrations. The whole liturgy is made to keep pace. There is even talk of arbitrarily fixing the date of Easter, which from earliest times has been allowed to coincide with the full moon of the Spring Equinox which illumined its Lord's Passion and death. An idea of city-dwellers who never see the moon, says a certain D. Minimus, blotted out as it is by neon lights.

Man has lived thousands of years without electricity and barely a century with it, yet it has established itself as a necessity on which the whole machinery of the world, if not the universe, must depend. Like all gnostics and alchemists ancient and modern, some scientists laboring to prove the theory of evolution still contend that electricity is the life-force of creation, that life began when a flash of primordial lightning struck some molecules by chance and produced amino acids!

It is the very soul of the new world religion of man. Cut off from electrical grace, he becomes a pariah, automatically excommunicate from common life. To consolidate its rule over its victims, electricity creates an artificial dependence more cruel than the most addictive drug. It pretends to displace the Holy Ghost himself as source of warmth, power, illumination, cooling, rest, healing and all spiritual refreshment and consolation. It would move and regulate everything, killing or bringing to life by its carnal energy, even taking its rest like the Holy Ghost in human hearts via mechanical "pace-makers" installed by electricians in surgical robes.

In a famous sermon on the last days, strikingly similar to the Secret of La Salette, St. Ephraim the Deacon speaks of "lightnings" as the special servants of the Antichrist, which "will give a sign of his coming. Demons will be his forces; the princes of the demons his disciples. He will send the leaders of his forces into far distant regions, and will give them power and healing, and they will seduce the whole world. . . . Sons will deny their fathers and follow the Evil One. Priests will leave their altars, and going forth become his heralds."

Let's face facts. With electricity Satan has begun replacing God's creation with his own. Already our very shoes and clothing are made from artificial leathers and fibers. Our foods are becoming processed chemicals. On an unprecedented scale we are witnessing a return to Babel, where man first opted for the artificial, saying, "Let us make brick, and bake them with fire," wishing to improve on the ready building materials God provided. "And they had brick instead of stones, and slime instead of mortar," says Genesis. Soon they set up the first world government, at a time when "the earth was of one tongue, and of the same speech," with a tower supposed to reach heaven by material means.

The first time we committed this sin, to "make our name famous," as Scripture puts it, God in His mercy confused man's language so that we could not continue on the disaster course set by human technology. "And they have begun to do this," God said, "neither will they leave off from their designs, till they accomplish them in deed" (Gen. 11:1-6). We who live in the last days are seeing what unchecked science is capable of, whose every discovery is automatically labelled "progress" and put to use regardless of any evil consequences. This time, however, our Lady told Melanie at La Salette, "God will abandon men to themselves and will send chastisements one after the other. . . . Nature begs vengeance on account of men, and she shudders with dread, awaiting what must happen to the crime-stained earth. . . . The seasons will be changed, the earth will produce bad fruits, the heavenly bodies will lose the regularity of their movements. . . ."

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It is fit that electricity first poured out over the world from America, cenacle of modern Revolution. It is no accident that an electric light (thirteen 1,000-watt lamps all told) is the scepter held aloft in the right hand of that Mother-Goddess of Revolution and Illuminism, the Statue of "Liberty Enlightening the World." This "mighty woman with a torch, whose flame is the imprisoned lightning," according to Emma Lazarus' poem, was armed with such lightning by the Work of the Founding Father, Benjamin Franklin, and at the idol's dedication President Grover Cleveland promised in the name of the nation, "We will not forget that Liberty has here made her home; nor shall her chosen altar be neglected."

Who dares resist the rule of Liberty armed with such power? Not far from her, an 18-foot gilded bronze image of her helper Prometheus, the Spirit of Electricity himself, exacts obeisance from every passerby from his position dominating the Plaza of Rockefeller Center

opposite St. Patrick's Cathedral. "One must expect," our Lady said, "to be governed by a rod of iron."

"The spirits of darkness will everywhere spread universal relaxation in everything concerning God's service; there will be churches to serve these spirits. People will be transported from one place to another by these evil spirits. . . There will be extraordinary wonders everywhere because the true faith has been extinguished and false light illumines the world." It is significant that our Lady said it is evil spirits who will provide such transportation, not automobiles, nor trains, nor even jets or space craft, for she is not concerned with secondary causes. She is at pains to tell us who has inspired and directed godless technology from Babel till now.

She repeats, "The demons of the air, together with the Antichrist, will work great wonders on the earth and in the air, and men will become ever more perverted," for technocracy is truly a perversion. It is the ultimate heresy of which man's God-given dominion over natural creation is capable.

We cannot escape the realization that virtually no great modern scientist, with the luminous exception of Louis Pasteur perhaps, has been of the household of the Faith and a fervent servant of God. Like the purveyors of Democracy, almost all had no ties whatever with their Savior and the Church He founded. This alone should have thrown suspicion on their works, but the alchemy which in our day has produced the contraceptive pill and the nuclear bomb, stands inexorably condemned by such fruits, ordered so starkly to death and denial.

At first, science's consummate and methodical cruelty was disguised under cover of a specious service to mankind, using only animals or corpses in performing its rites. With the onset of the catastrophe so aptly called the Industrial Revolution, however, the latent sadism of science's guiding demons became obvious to those who peeked. The sharp artist's eye of Joseph Wright of Derby, a contemporary of Franklin's, caught its flash and transferred it to a large canvas which now hangs in London's Tate Gallery, entitled "Experiment with an Air Pump."

This masterpiece shows a well-to-do English family gathered in their drawingroom to watch an amateur scientist demonstrate how a vacuum is created by pumping the air from a glass globe. His proof entails the death by slow suffocation of the children's pet, a beautiful white cockatoo who has been taken from his cage and put into the globe. All the while, the scientific explanation of what is taking place is being patiently given to one of the little girls, who is weeping and cannot bear to look. The man at the pump, in his dressing gown, exhibits the demented aspect of a dedicated warlock, an effect almost unbearably heightened by an eerie moon glimpsed through the adjoining window. The reference is clearly to the Lunar Society, a scientific group whose members Wright knew well, and which included not only Franklin and Priestley, but Charles Darwin's grandfather and Jefferson's former mathematics professor at William and Mary.

Such horrors are now commonplace in modern laboratories and schools, legally protected sanctuaries where needless vivisection is pursued as a way of life. The situation up to 1970 is ably summed up for readers with strong stomachs by the Englishman John Vyvyan in The Dark Face of Science, but he treats only of cruelty to animals. What has now come out into the open is experimentation on human fetuses, with worse to come. The dark face of science grows darker still when we hear of abortionists who perform their immolations without fee, as one doctor remarked privately, merely to satisfy their blood lust. The "time of darkness" predicted at La Salette must be well upon us, when civil governments will do everything to smooth the way for "materialism, atheism, spiritism and vices of all kinds."

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It is significant that our Lady lumps these particular evils together. Materialism and spiritism, at least, would seem to be mutually exclusive; but as we have seen, they are natural affinities. "It is not in the books of the Philosophers, but in the religious symbolism of the Ancients," said Pike, "that we must look for the footprints of Science, and re-discover the Mysteries of Knowledge. The Priests of Egypt knew, better than we do, the laws of movement and life. They knew how to temper or intensify action by reaction; and

readily foresaw the realization of these effects, the causes of which they had determined. . . . Thales and Pythagoras learned in the Sanctuaries of Egypt that the Earth revolved around the Sun; but they did not make this generally known, because to do so it would have been necessary to reveal one of the great Secrets of the Temple, that double law of attraction and radiation or of sympathy and antipathy, of fixedness and movement, which," says he, "is the principle of Creation, and the perpetual cause of life."

They would, in other words, have had to reveal electricity, whose hour was not yet permitted by God.

He alone knows how advanced a technocracy may have flourished before the Flood, or at Babel, but even in our day we have evidence that several modern inventions were in fact known to a dark elite long before they were given to the world at large. At a date before the wireless was heard of Dr. Bataille, in his famous Le Diable au XIX<sup>e</sup> Siecle, gave a good description of the wireless telephone habitually used by the heads of Masonic organizations for rapid secret communication. He testifies, "In his house Gallatin Mackey once showed me that Arcula Mystica (mystic box), of which there are only seven examples, at Charleston, Rome, Berlin, Washington, Monte Video, Naples and Calcutta."

Lady Queensborough speaks also of the development of "disease pills," which "enable the terrible sect to dispose easily of their enemies. The victim of their vengeance, swallowing some disease germ, meets a fate that none can prove to have been artificially contrived. This is the secret of secrets, denied again and again!" Alas, this accords only too well with the words of Melanie Calvat of La Salette, who confided to her director that many political assassinations were falsely ascribed to natural causes. Can germ warfare be far behind, the "plagues and contagious diseases" our Lady spoke of in the same breath with "bloody wars and famine?"

"The dunces who led Christianity astray," Pike blasphemously declares, "by substituting faith for science, reverie for experience, the fantastic for reality; and the inquisitors who for so many ages waged against Magism a war of extermination, have succeeded in shrouding in darkness the ancient discoveries of the human mind; so that we now grope in the dark to find again the key of the phenomena of nature." And again, "Paracelsus, the great Reformer in medicine, discovered magnetism long before Mesmer, and pushed to its last consequences this luminous discovery, or rather this initiation into the magic of the ancients, who understood the grand magical agent better than we do."

Franklin had no use for Mesmer, whom he denounced in a report to the French Academy of Sciences, but for the record we might note that cures by "magnetism" have been consistently attributed to the Rosicrucians, who in the 16th century were said to possess a universal remedy. Such cures have always formed part of theosophic-scientific doctrines and may have been fore-runners of the scientific "resurrections" we are promised, perhaps with the aid of transplants or artificial organs.

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Lest we believe the "mystical" properties of electricity are now exclusively relegated to running light bulbs, elevators, X-rays or shock treatments, the following passage from the theosophist Alice Bailey will remind us that the devil is a master electrician who wields his medium with verve: In 1922, in Initiation Human and Solar, she described a ceremony where, "The Hierophant utters the word, and the force is literally thrown into the initiates bodies and centres, passing down through the centres on the mental plane, via the astral centres, to the centres on etheric levels, which finally absorb it. This is the stupendous moment for the initiate, and brings to him a realisation of the literal absolute truth of the phrase that 'God is a consuming fire.' He knows past all gainsaying that fiery energy and electric force constitute the sum-total of all that is. He is literally bathed in the fires of purification; he sees fire on all sides, etc. etc." Which should be sufficient to lead the reader to suspect where some modern pentecostal "experiences" and "baptisms of the Spirit" may originate.

And now, of course, there are elaborate ceremonies like Die Elektrischen Vorspiele performed by German satanists of the school of Wilhelm Reich, who use stroboscopic effects, electrostatic generators and electric organs to excite the devotion and praise locked in their sub-conscious. Even the general public is subject to similar techniques through movies, television and sound recordings of all kinds, with the "feelies" predicted in Aldous Huxley's

Brave New World probably making their appearance soon.

These perversions were already anticipated in 1865 by a French knight, Henri Gougenot des Mousseaux, who spoke with Maximin of La Salette and authored Moeurs et Pratiques des Démons, later dying in mysterious circumstances. He saw telegraphy as "the dawn of those terrifying wonders, progressive wonders soon to be compounded by human science and spiritism. . . . More powerful and astonishing than the Simon Magus called by the Samaritans, even in the Apostles' lifetime, 'the great power of God' (Acts 8:10), the final Antichrist . . . will dazzle the people of the earth by the prodigious grandeur of his signs. Alas, how will men already largely seduced, already fascinated and separated from the Church be able to distinguish these prodigies from truly great miracles?

"See him now, this marvelous magician, walking like the Savior on the waters, flying through the air and gloriously surrounded by those false angels of light whose ephemeral, cursed splendor dazzles and captures the crowds. Here he is before us, speaking I know not what language whereby the Spirit of holiness seems to be lending its breath to the breath of him the world has called the Spirit of the Day or the Spirit of Progress! His hand touches and cures the sick; it restores movement to paralytics; and the beneficent power of his voice seems to recall the dead to life.

"Who is he, this incomprehensible man? Oh, if you ask him who he is, he will tell you simply: I am not an ordinary man, but, blind that you are, can't you see? I am the son of God. I am, in other words, the perfect man, that is to say, man manifesting at last the divinity which until now idiots saw elsewhere!"

Before His Passion our Savior told His disciples, "I will not now speak many things with you. For the prince of this world cometh, and in me he hath not any thing" (John 14:30). Today, during the Passion of the Church, with Satan unchained, may we not expect, des Mousseaux asks, "the course of (true) miracles to be arrested, suspended? And on the other hand, will not the superhuman, natural power of the devils to perform prodigies blaze out in its most sinister splendor?. . At the time of the final persecution, in order to punish the faithlessness of the cowardly and prove the faith of the strong, will not God have all miracles to cease on the part of Christ, all divine intervention to be suspended until the time for His breath to destroy the man of sin?"

Des Mousseaux prefaced this by saying, "The free exchange of thought which Babel had interrupted and which would prepare for union of thought, seems to be with us, foreshadowing free exchange of all the goods of the earth, a principle before which the modern economist driven by the adventurous spirit of trade would like to see all frontiers and nationalities obliterated. For already patriotism is mere narrowness of mind and heart to the true liberal progressives adorned with the title of cosmopolites, those future tyrants of opinion! You will hear them decree to their heart's content that humanity alone is the great Divinity on whose altar must be immolated any people, any man so unfortunate as to shackle the universal march of progress by insisting on their rights and interests."

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The Emerald Tablet of Hermes calls Alchemy "the operation of the Sun." It promises its adept, "Thou shalt have by this means the glory of all the world." We are infallibly reminded here of our Lord's own temptation in the desert, where the devil promised Him all the kingdoms of the world if He would fall down and worship him. It is the climax of all temptation, to which the Antichrist will perforce succumb to the highest degree humanly possible. At Fatima in 1917 the Mother of God vouchsafed the world a supernatural miracle of major importance. Seen in broad daylight by over 70,000 people, the sun spun and danced in the heavens and began careening drunkenly towards the earth. The spectators were terrified, thinking they were seeing the end of the world. The symbolism of this extraordinary event occurring on the thirteenth day of the month has never been satisfactorily explained, but we may suspect it was interpreted easily enough by the latter-day disciples of Mithra and Hermes who worship natural energy, and for whom the miracle may have been primarily intended. We know that news of it never crossed the borders of Portugal, really, until the second World War, and the message our Lady delivered still scarcely gets a hearing.

In the meantime, the Great Apostasy predicted in Scripture gathers momentum daily. Contrary to general expectations, this gigantic defection does not manifest itself in formal, point-blank renuncements of the Faith. In the Vulgate, sole authoritative text of Scripture by Tridentine decree, the Latin word used for apostasy is actually discessio, a rather mild term connoting a "slipping away" rather than any abrupt departure. Cicero used it as a voting term for "going over to the other side." This conveys perfectly what we see happening, modern man's gradual separation from the Church in the face of a growing attachment to all the natural benefits the devil lays before him. "The people will think only of amusing themselves," predicted our Lady.

They have forgotten the profession made at Baptism:

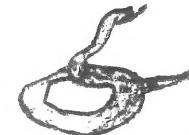
Do you believe in God, the Father almighty, creator of heaven and earth?  
Do you believe in Jesus Christ, His only Son, our Lord, who was born into this world and suffered for us?

And do you believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the forgiveness of sins, the Resurrection of the body, and life everlasting?

But then,

Do you renounce Satan? All his works? All his pomps?

His GREAT WORK?



DON'T TREAD ON ME

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